1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

by the fact that their chiefs are prisoners at Srinagar, where other representatives of once reigning houses are also under surveillance. Mansur Ali Khan, the supposed rightful Raja of Gilgit is there; he is the son of Asghar Ali Khan, son of Raja Khan, son of Gurtam Khan—but legitimate descent has little weight in countries that are constantly disturbed by violence, except in Hunza, where the supreme right to rob is hereditary.* The Gilgitis, who are a little more settled than their neighbours to the West, North and South, and who possess the most refined Dardu dialect and traditions, were constantly exposed to marauding parties, and the late ruler of Yasin, Gouhar-Amán, who had conquered Gilgit, made it a practice to sell them into slavery on the pretext that they were Shiahs and infidels. Yasin was lately ruled by Mir Wali, the supposed murderer of Mr. Hayward, and is a dependency of Chitrál, a country which is ruled by Amán-ul-mulk. The Hunza people are under Ghazan Khan, the son of Ghazanfar,† and seem to delight in plundering their Kirghiz neighbours, although all travellers through that inhospitable region, with the exception of Badakhshan merchants, are impartially attacked by these robbers, whose depredations have caused the nearest pass from Central Asia to India to be almost entirely deserted (1866). At Gilgit I saw the young Raja of Nagyr, with a servant, also a Nagyri. He was a most amiable and intelligent lad, whose articulation was very much more refined than that of his companion, who prefixed a guttural to every Khajuná word beginning with a vowel. The boy was kept a prisoner in the Gilgit Fort as a hostage to Kashmir for his father's good behaviour,

* *Vide* "History of Dardistan" for details of the contending dynasties of that region, pages 67 to 110.

† Major Montgomery remarks "the coins have the word Gujanfar on them, the name, I suppose, of some emblematic animal. I was however unable to find out its meaning." The word is غضنفر, Ghazanfar [which means in *Arabic*: lion, hero] and is the name of the former ruler of Hunza whose name is on the coins. In Hunza itself, coined money is unknown. [For changes since 1866, see "Hunza and Nagyr Handbook, 1893."]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

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saw that a bear was there and that he with his forepaws alternately took a pawful of "tromba," blew the chaff away and ate hastily. The man was one-eyed [shéo = blind; my Ghilgiti used "Kyor," which he said was a Persian word, but which is evidently Turkish] and ran to his hut to get his gun. He came out and pointed it at the bear. The animal who saw this ran round the blind side of the man's face, snatched the gun out of his hand and threw it away. The bear and the man then wrestled for a time, but afterwards both gave up the struggle and retired. The man, after he had recovered himself went to look for the gun, the stock of which he found broken. The match-string by which the stock had been tied to the barrel had gone on burning all night and had been the cause of the gun being destroyed. The son of that man still lives at the village and tells this story, which the people affect to believe.

5.—WEDDING FESTIVAL AMONG BEARS.

A Mulla, of the name of Lal Mohammad, said that when he was taken a prisoner into Chilás,* he and his escort passed one day through one of the dreariest portions of the mountains of that inhospitable region. There they heard a noise, and quietly approaching to ascertain its cause they saw a company of bears tearing up the grass and making bundles of it which they hugged. Other bears again wrapped their heads in grass, and some stood on their hind-paws, holding a stick in their forepaws and dancing to the sound of the howls of the others. They then ranged themselves in rows, at each end of which was a young bear; on one side a male, on the other a female. These were supposed to celebrate their marriage on the occasion in question. My informant swore to the story and my Ghilgiti corroborated the truth of the first portion of the account, which he said described a practice believed to be common to bears.

6.—THE FLYING PORCUPINE.

There is a curious superstition with regard to an animal called "Harginn," which appears to be more like a porcupine than anything else. It is covered with bristles; its back is of a red-brownish and its belly of a yellowish colour. That animal is supposed to be very dangerous, and to contain poison in its bristles. At the approach of any man or animal it is said to gather itself up for a terrific jump into the air, from which it descends unto the head of the intended victim. It is said to be generally about half a yard long and a span broad. Our friend Lal Mohammad, a saintly Akhunzada, but a regular Münchhausen, affirmed to have once met with a curious incident with regard to that animal. He was out shooting one day when he saw a stag which seemed intently to look in one direction.

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* Almost every third man I met had, at some time or other, been kidnapped and dragged off either to Chilás, Chitrál, Badakhshán or Bukhárá. The surveillance, however, which is exercised over prisoners, as they are being moved by goat-paths over mountains, cannot be a very effective one and, therefore, many of them escape. Some of the Kashmir Maharajah's Sepoys, who had invaded Dardistan, had been captured and had escaped. They narrated many stories of the ferocity of these mountaineers; *e.g.*, that they used their captives as fireworks, etc., etc., in order to enliven public gatherings. Even if this be true, there can be no doubt that the Sepoys retaliated in the fiercest manner whenever they had an opportunity, and the only acts of barbarism that came under my observation, during the war with the tribes in 1866, were committed by the Kashmir invaders.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring; and took it out when the rain was no more required. There are two other similar springs: one in the Bagrot Valley, called Chakrot Bari; and the other near the Tarshing village in the Astor District, called Komachon uts.

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"Rashoo ai Yudaini."

(The Fairies' Drum of Rashoo.)

The Doms of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini." It was once carefully kept in a handsome cover by Rashoo, a Rono Wazir of Gilgit, who had ruled for the chief in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made a noise, without having been beaten by anybody, Rashoo believed it an omen of success. But if it were silent, Rashoo postponed his expedition.

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The Hoof Mark of a Horse.

Between Edgah and Balan villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the hoof of a horse. The story of the hoof-print is this—The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

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XI.

The Foot of Malik the Rá of Gilgit.[1]

It is said that one of the feet of Malik, an ancient Rá of Gilgit, was naturally formed like the hoof of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Rá to disclose the secret. The servant kept it from becoming known

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[1] [Cf. the Greek story of Midas and his ears, and of how their asinine form was revealed to the people.—Ed.]

539 241 the Katchata the crops were that year excellent. The boy was afterwards married and is said to have had four sons. Three of them were sent to the Rás of Hunza, Nagar and Yasin, at their request, to reside in their respective States as beings of divine nature, while one remained at Gilgit. From that time it has become a custom that the Rá's lands are ploughed first by the Katchata clan, and that afterwards the other people commence this operation. As soon as the ploughing is finished and the time to sow the seed has arrived, the Rá gives a big feast to the inhabitants, who all assemble at his house and make merry, with the usual dancing, singing and playing upon flutes and drums. Some flour is then rubbed on a Katchata's face, and his long locks are let loose. Moreover, he is made to bellow and go like an ox in front of all the party towards the Rá's fields, where some food is given him by the Rá. This he catches and eats like a beast. Next begins the sowing operation by the Katchata's putting some handfuls of seed in the Rá's skirt, who mixing with it a small amount of gold dust, scatters it with his own hands in one of the fields. The rest of the seed is scattered by the Katchata, and then by all the other people in their fields. On this day, which is called "Chili," the Katchata receives from the Rá a reward of one maund of flour, 5 seers of *ghi*, one turban and one cloak.

The Murder of Wazir Thusho.

173 121 539 There lived a wealthy and influential man named Thusho at Gulapur in the Punyal District, during the time of Badshah, who was the ruler of Yasin. He had made for himself a golden plough, and used to keep many hidden treasures in safe places in the adjacent *sullahs*. These are said to be still buried, but the places are unknown. Badshah, the Mehtar of Yasin, once sent him a *khillat*. When the messengers reached Gulapur, Thusho was ploughing in a field on the side of the Yasin road. The men, who did not know Thusho asked him the whereabouts of the house of Wazir Thusho. He pointed out his own house to them, showing them a round-about way to it, while he himself went there direct by a short cut and arrived before them. In the interval he changed his clothes and then met the messengers, who presented him with the *khillat*. On receiving this, Thusho *salaamed* towards his fort called "Boori Thoki." (Its ruins are still found at Gulapur.) By so doing he meant that his fort was so strong that the Mehtars of Yasin sent him presents. The messengers were soon dismissed by him, and they related this story to their chief on their return to Yasin. The chief was much angered by Thusho's bearing, and advanced against him with a large force. Thusho sent out his younger brother, Khushhal Beg, to check his advance, but he had already reached Gulapur. In the fighting which ensued, Khushhal Beg cut his way through the opposite forces and came face to face with Badshah, who made three cuts with a sword at Khushhal Beg, which the latter dexterously parried with his shield, and cried out that it was now his turn of attack. The Mehtar enquired as to which of them was after all to turn tail, to which Khushhal Beg made reply that Badshah was a king of hawks, Khushhal Beg of fowls only, and that he must at last give away. The fighting was then stopped, and the Mehtar being considered victorious, returned to Yasin. Thusho was very angry that his brother Khushhal Beg had not killed Badshah when such a favourable opportunity offered itself; so he made him a prisoner in the fort of Chatur Khan in Ishkoman. Hearing this news, Badshah again led his forces against

Thusho. The Mehtar captured Hakim Beg, the son of Thusho, at Gakuch and brought him along with great ceremony and treated him very kindly, making him many presents in order to show him his magnanimity. Reaching Gulapur, the Mehtar sent Hakim Beg to his father Thushoo with a message of surrender; but Thusho was still more enraged at such a message from the lips of his own son, whom he blamed for bringing with him an army against his father; and (taking up a matchlock) was ready to commence fighting. Hakim Beg who had seen Badshah's might, however, persuaded him from doing so, and forced him to accept allegiance. Thusho yielded to this, and in the midst of a large crowd of the headmen and his followers, came out of his fort to *salaam* to Badshah. A dance was then held by the Mehtar, and Thusho ordered to show his obedience by dancing. This he did, but instead of *salaaming* to Badshah in the course of the dance, he bowed towards his own fort. The Mehtar was filled with anger and ordered his servants to behead Thusho with his 12 sons at the same spot. They were cruelly murdered and buried all together. Their grave, which is called "Thusho ai Bombat," is about five yards square and nine feet high, having the form of a small vault in which they are buried. The roof has now fallen in owing to a fig-tree having grown out of the vault. Khhushal Beg, the brother of Thusho, was afterwards recalled by Badshah from Chatur Khan and made Wazir of Gulapur.

The advance of Skardu Chiefs against Chitral and the Devastation of the Chemogah Village.

When Sher Shah, Ali Shah, Shah Murad, and Shah Sultan, the princes of Skardu, advanced towards Chitral, they halted on their way for a couple of days at Chemogah, a village about 19 miles east of Gilgit. Here they made merry, played polo, and tried to overawe the people by the horrible noise of about a score of drums. All the inhabitants of the village came to pay their respects, except one wealthy man of Chemogah. Some of his enemies called his absence to notice. He was therefore brought by the Chiefs' men and asked to explain the cause of his delay in paying his respects. He stated that he had gone to his goat-pen, and as he had left the kids and lambs loose to suck milk, he could not, owing to their noise, hear of the arrival of the princes or the sound of their drums. The chiefs turned very angry, and to ascertain the truth of his statement, they deputed some of their servants to go into the man's pen and to listen for the sound of the drums, which would be beaten afterwards. They returned, saying that the noise of his flocks was sufficiently overpowering to overcome the sound of the drums. The chiefs were astonished to hear this; but still they did not relent, and they decided that the lands of Chemogah should be laid waste in order to prevent any of the people becoming rich enough to admit of a similar display of arrogance and disrespect. For this purpose the chiefs gave orders that twelve bags of quicksilver should be thrown into the source of the Chemogah stream, in order that thequick silver, because of its weight, would cause the level of the stream to be depressed and prevent water from being obtained for the irrigation of the land; and so it came about that Chemogah village and fields were laid waste.

Their army is said to have arrived at Gilgit by both the Haramosh and the Astore routes. When both the divisions joined at Hinzil, a village about seven miles north-west of Gilgit, the

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princes thought of counting their men for the purpose of ascertaining their losses, as they were proceeding against a distant and formidable foe, who was likely to inflict a further loss on their numbers. Such a large force was never seen before in the country, and it was not an easy task for the chiefs to have them counted in a day. The simplest way therefore was adopted by the chiefs, *viz.*, to order their men to throw stones together in a heap at one stone per man, and to take out one stone from the same heap on their return, in order that by this means they might be able to deduct the casualties. There is a heap of stones at Hinzil, which, however, is more probably the ruins of a Bhuddist tope.

They conquered the country as far as Chitral, where they are said to have placed a big stone under a large *chinar* tree.

The *dâk* arrangements are said to be so excellent that the chiefs used to eat dinner cooked at Skardu, which reached them warm at a distance of about 400 miles.

The following song is still preserved at Gilgit in memory of these Chiefs :—

"(1) Ala, Sher Shah, Ali Shah, Murad trai draro, Khiri nile sine aje Kaltor ganaige.

(2) Ala pote, Makpoon ai pote, trai draro Khiri nile sine aje Kaltor ganaige.

(3) Ala, Sher Shah, Ali Shah, Murad, trai draro, Khiri hole sarega lam guti ganaige.

(4) Ala, pote Makpoon ai pote, trai draro Khiri hole sarega lam guti ganaige.

(5) Ala, Sher Shah, Ali Shah, Murad, trai draro, Hathoo Khân Khur bai Khiri Hosi ga Yur phiraigai.

(6) Ala, pote, Makpoon ai pote, trai draro, Hathoo Khân Khur bai Khiri Hosi ga Yur phiraigai.

(7) Ala, Sher Shah, Ali Shah, Murad, trai draro, Chemogar ai cel phote, sang brang tharaigai.

(8) Ala, pote, Makpoon ai pote, trai draro, Chemogar ai cel phote, sang brang tharaigai.

(9) Ala, Sher Shah, Ali Shah, Murad, trai draro, hune nili Chili ai Khiri devai notaige.

(10) Ala, pote, Makpoon ai pote trai draro, hune nili Chili ai Khiri devai notaige.

(11) Ala, Sher Shah, Ali Shah, Murad, trai draro, hune nile Chili ai Khiri dum dolo bashaigai.

(12) Ala, poti, Makpoon ai pote trai draro, hune nili Chili ai Khiri dum dolo bashaigai.

(13) Ala, Sher Shah, Ali Shah, Murad, trai draro, Khiri Brook ga Balim photai, Khiri roni ronal tharaigai.

(14) Ala, pote Makpoon ai pote trai draro, Khiri Brook ga Balim photai, Khiri roni ronal tharaigai.

(15) Ala, Sher Shah, Ali Shah, Murad, trai draro, Khiri Brook ga Balim phota Khiri chai ghinigai.

(16) Ala, pote, Makpoon ai pote, trai draro, Khiri Brook ga Balim photai Khiri chai ghinigai.

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(17) Ala, Sher Shah, Ali Shah, Murad, trai draro, Chtrachtral aje *bat bai*, Khiri oordome thap tharaigai.

(18) Ala, pote, Makpoon ai pote, trai draro, chtrachtral aje *bat bai*, Khiri oordome thap tharaigai.

(19) Ala, Sher Shah, Ali Shah, Murad, trai draro, Shah Katur nayáta, mute chhal bagaigai.

(20) Ala, pote, Makpoon ai pote, trai draro, Shah Katur nayata, mute chhal bagaigai.

(21) Ala, Sher Shah, Ali Shah, Murad, trai draro, Gilit brangsa ganen, Yasin ar bola degai.

(22) Ala, pote, Makpoon ai pote, trai draro, Gilit brangsa ganen, Yasin ar bola degai.

(23 Ala, Sher Shah, Ali Shah, Murad, trai draro, chimar ai chhai photai, dare bat othaigai.

(24) Ala, pote, Makpoon ai pote, trai draro, chimar ai chhai photai, dare bat othaigai."

TRANSLATION.

(1) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have made a bridge over the blue river below.

(2) O (countrymen), the sons, the sons of Makpoon, three brothers, have made a bridge over the blue river below.

(3) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have pitched their shining tents beside the rippling pond below.

(4) O (countrymen), the sons, the sons of Makpoon, three brothers, have pitched their shining tents beside the rippling pond below.

(5) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have made a *kul* (watercourse) below Hathu mountain (between Ramghat and Doyan) and have worked a water-mill with it at Hosi (a place near Ramghat).

(6) O (countrymen), the sons, the sons of Makpoon three brothers, have made a *kul* below Hathu mountain (between Ramghat and Doyan) and have worked a water-mill with it at Hosi (a place near Ramghat).

(7) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have broken the *nullah* of Chemogar (Chemogah) and have made the land barren.

(8) O (countrymen), the sons, the sons of Makpoon, three brothers, have broken the *nullah* of Chemogar (Chemogah) and have made the land barren.

(9) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have held a dance of giants beneath that high, green *chili* tree.

(10) O (countrymen), the sons, the sons of Makpoon, three brothers, have held a dance of giants beneath that high green *chili* tree.

(11) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, are having their drums beaten beneath that high, green *chili* tree.

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(12) O (countrymen), the sons, the sons of Makpoon, three brothers, are having their drums beaten beneath that high, green *chili* tree.

(13) O (countrymen), Sher Shah, Ail Shah, and Murad, three brothers, have conquered Brook and Balim, and the women of the places are weeping.

(14) O (countrymen), the sons, the sons of Makpoon, three brothers, have conquered Brook and Balim, and the women of the places are weeping.

(15) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have seized Brook and Balim and have brought here a number of the girls of these places.

(16) O (countrymen), the sons, the sons of Makpoon, three brothers, have seized Brook and Balim and have brought here a number of the girls of those places.

(17) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have placed a stone in Chitral and have upset the land.

(18) O (countrymen), the sons, the sons of Makpoon, three brothers, have placed a stone in Chitral and have upset the land.

(19) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have defamed the name of Shah Katur (ruler of Chitral) and have distributed many goats.

(20) O (countrymen), the sons, the sons of Makpoon, three brothers, have defamed the name of Shah Katur (ruler of Chitral) and have distributed many goats.

(21) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have halted at Gilgit, and played polo at Yasin.

(22) O (countrymen), the sons, the sons of Makpoon, three brothers, have halted at Gilgit, and played polo at Yasin.

(23) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have broken the iron lock and left the doors open.

(24) O (countrymen), the sons, the sons of Makpoon, three brothers, have broken the iron lock and left the doors opened.

Trakhan's being Thrown into the River.

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Tra-Trakhan, an ancient Rá of Gilgit, is said to have married a woman of a wealthy family of Darel. The Rá was very fond of playing polo and used to go to Darel weekly for the purpose of playing his favourite game with the seven brothers of his wife. One game was played on the condition that whichever party lost the game should be murdered. After a long and skilful game the Rá was winner, and according to the conditions of the agreement he executed all his brothers-in-law. The Soni (queen), who was much disturbed on hearing the sad news of her brothers' death, determined to revenge them and mixed arsenic in her husband's food. So he died, and she took the reins of government into her own hands. After a lapse of a month she gave birth to a son who was named Trakhan; but, his mother, who was deeply grieved on account of her brothers' fate, did not like to see the son of a murderer, and cruelly locked him up in a wooden box, which she secretly threw into the river. The box is said to have been carried away by the current as far as Hodar, a village in the Chilas District, where it was seen by two brothers of poor means, who were collecting wood on the river bank. Noticing that

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road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders. 487

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yassin country. In return for permission to graze, they pay to the ruler of Yassin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yassin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yassin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yassin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakté family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yassin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours, except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Mussulmans for six generations. They marry with Yassin women, but refuse to give daughters in return, on account of the slave-selling practised by Yassin rulers. 233 651 631 [721] 696

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yassin, Ponyal, and Gilgit. The principal villages are Birokot (fort), 800 houses; Doodookot (fort) 700 houses, in the Samangal district; Manikal (fort), 140 houses; Rashmal (fort), 120 houses, in the Joomeh district; and Gaiyal (fort), 500 houses. The whole community, including the dependent 361 161

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tutelary deity of Chilas whose worship was practised in former times. 173

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigas*. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Moollahs, who profess to administer the law according to the Sharyat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

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186 Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

361 The principal place in Ponyal is Cher,[1] which has been
147 corrupted into Sher by the Dogras. The people are, with few
795 exceptions, Yeshkun or Boorish, but the language spoken is
161 Shina. In religion they are mostly Maulais, a few Sooonees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is
124 fertile and yields two harvests in the year, but between the
202 different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

361 At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

133 Opposite Gahkuch, the Karoomber Valley and river, run-
487 ning almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo-Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

162 The Karoomber Valley, which contains the ruins of several
● 721 large villages, now supports only 300 souls. The former in-
133 habitants are said to have been exposed to constant forays

[1] Meaning "an impregnable rock."

Biddulph G-3 (1873-1878) 1880 AUI-Afghanistan-AUI
4
AVJ Dard AVJ

from the Wakhis and Sirikolis, but the wars of the Yassin rulers since the beginning of the century have been the most powerful agent in depopulating the country. The security given to inhabitants in one way has been accompanied by a fresh source of danger to them in another. More than once the glacier has temporarily dammed up the stream until sufficient water has accumulated to burst the barrier and carry destruction to the valley below. At Eemit there is a hot mineral spring.

162
133
721

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

137 and the pine-forest is less extensive, while spruce-fir has become
138 rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,500. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

[36] Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Ratté, are some apricot trees; at the next place are some small walnuts; while at Chagám, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

75 *But in that upper part it is chiefly traces of former cultiva-*
74 tion that one sees; they are enough to show that crops will grow and ripen; but the fields are waste, the hamlets deserted. In
[6] most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilás. The
[30] Chilásis are a Dárd race inhabiting a long valley on the west of Diyámir or Nangá Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazeri Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round
[567] by the Hatú Pass and Dtiyán. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulab Singh to send a punitive expedition against Chilás; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazeri Pass. The Dográs were in great straits for provisions, as the communications were

[i.e. Astor Valley - Astor]

Ja Drew G-2 (1869-1872) 1871 AVI Kashmir
Dard AV3

not well kept up, but they at last took the chief stronghold of the Chilâsis, a fort two or three miles from the Indus River, and reduced those people to some degree of obedience. A few of the slaves were released, but most of them had been sent to neighbouring valleys for safety, and they could not be recovered; as late as 1869 some half dozen of them escaped, and returned to their homes in Astor. The expedition had the effect of frightening the Chilâsis into good behaviour; there has been no raid since. There is even some communication kept up; the people from Tarshing, a village under Nanga Parbat, now go to Chilâs, while from Chilâs messengers or envoys come to the Maharaja with a yearly tribute and hostages, of whom a certain number remain in Kashmir until, after a year or two, others come in exchange.

It is curious that while the people of Astor are all riders and keep many ponies, these Chilâsis have none, and they used not to attempt to take away any they met with in their raids.

The Astor people, who thus in later times have suffered so much, used formerly, when they were stronger, to do the same kind of thing. Gurez was liable to their attacks, and Drás also.

The present state of quietness and security is a great change for them all. But the country has not yet recovered the ruin and depopulation. Some new small settlements have indeed been made in the old village sites; attempts have been made to induce the Baltis, who overflow from their own country, to settle; but the inclement climate of the higher part of the valley (where chiefly there is vacant ground), and the absence of the fruit-trees they are so much used to enjoy, deter them.

The most interesting place I visited in the Astor country is the valley which leads up to the base of Nanga Parbat. Just beyond the last village, Tarshing, one comes to the foot of one of the glaciers that spring from that great mountain.* I went

* The G. T. Survey Map is not accurate in the delineation of these glaciers; they do not in reality unite as there represented. I have made the correction, so far as I could with certainty, in the map attached to this book. Other small mistakes occur in the Survey Map as to the position of streams and so on in the Astor and Bunji districts: these, though I was able to detect them, I had not time to rectify; as they have to be allowed to stand in mine as in the Government Map.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

right side of the snowy Pass, and is always ready to advance to Gilgit if required. I know very little of the history of Astor. Bernier, who wrote about the year 1660, in enumerating the countries that border Kashmir, speaks of the territories of *Raja Gamou*. Now from geographical position I infer that this was the ruler of Astor. When the Sikhs held Kashmir, the Astor Raja was tributary to them; he had become so without any force having been sent; for a time he remained in quiet. But a curious thing happened. When Wazir Lakpat (who was lieutenant of Zorâwar Singh, who was servant of Raja Gulâb Singh, who was a tributary of the Sikhs) was victorious in Skârdû, he came over the Harpo Lâ and invaded Astor. Lakpat besieged the Astor fort for four months; at the end of which time it was given up for want of provisions, and the Raja was taken away prisoner to Skârdû; and this though he was on terms of friendship and (in a degree) dependent on the Sikh Governor of Kashmir. At last, representations on the subject went to Lâhor, and from there Gulâb Singh received directions to desist from interfering with Astor, so the Raja was sent back. But not long afterwards the Sikhs themselves from Kashmir required a passage through the Astor territory on their way to Gilgit (as will be related in Chapter XIX.), and not only so, but they required to make their communications sure; with this object a Sikh post was placed at Astor, and from that time the independence of the Raja diminished; now there is a titular Raja, for whose subsistence some provision is made, whether by pension or from land I do not know.

At Astor and for many miles on there is one general character of the valley; at the bottom it is very narrow; the river is quite confined between the ends of great spurs from the lofty mountain-ridges on both sides; the cultivation is on very small spaces, usually some hundreds of feet above the valley-bottom. The hill-sides are partly broken into cliffs and partly of a smooth surface, grown over with grass in tufts, and with bushes of pencil-cedar scattered over, while in parts sheltered from the sun *Pinus*

2½ Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3

539 And the Queen ordered that the youths be brought to her. She was at once smitten by the likeness of the now handsome Trakhan to the Ra she had poisoned. She asked the youth from whence he had come, who his parents might be, and he told her all he knew. Then she was certain that he must be her son. The years had softened her; she was sad and lonely at times, for her daughter had married and left her castle, and she told him the rest of his story, pronouncing him to the men of Gilgit as their rightful Ra and seating him on the "Nilo But"—the coronation stone of the Ras of Gilgit. He was later to become the most famous of all the Ras of Gilgit, his rule was wise and strong, he extended the frontiers of his country, "he increased them to beyond Hunza and Nagar, right to the confines of Cathay." His nephews Girkis and Mughlot—the sons of his sister—he made the first rulers of Hunza and Nagar, their descendants being the Mirs there today. His memory will ever remain with the people of Gilgit, for there are so many songs of his great deeds and his wisdom now held up before the youths of those hard mountain parts as an example of what they, who also are born of that land, can achieve.

538 The men will sit for hours telling such stories as this to the young men and boys, stories of blood, honour, swords and wars, whilst the women's stories, though not as bloodthirsty, are also those which rekindle a determination in the girls that the land, the gold and the women of Gilgit shall never be taken, whatever the sacrifice demanded or the price paid to hold them.

503 The people of Gilgit are Mohammedans of both the Shia and the Sunni sects; the people of Nagar are of the Shia sect only, those of Hunza of the Ali-Ilahi sect—that is, believing that Ali is God; the others are Mulahis.

172 Yet there are signs that the Buddhist faith at one time also reached as far as this, for Knight tells of walking to the entrance of the Kargha nullah, through which there is a track leading on to Yaghistan, and of a carving of the Lord Buddha to be seen on the face of a great rock.

721 The chiefs of Gilgit "living in their mountain fastness", were in the days gone by, "notorious for their raids into the countries of their neighbours, which they made with impunity".

[See category 539, pp. 225-228 -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

started a conflagration. In the end, whether my counsel had anything to do with it or not, the old gentleman decided to sit on the fence and do nothing. 643 644 159

The Mehtar's views on the condition of frontier affairs were interesting, and his knowledge of men and matters varied and wide. A man does not rule a frontier state forty years for nothing. He saw that, so far as his dynasty and country were concerned, safety lay in alliance with us, danger in any closer intercourse with Afghanistan. For this reason he was delighted to have an unconquered Kafiristan on his flank as a buffer between him and the "God-given Government." He might occasionally, in retaliation for too numerous murders on the part of the Kafirs, raid their country with the object of getting some slaves, but he had no desire to see it conquered, and he was delighted that the Kafirs made the road down towards Asmar, and up the Ashreth valley to the Lowari pass, their happy hunting-ground, and murdered stray Pathans. The more dangerous the road was, the more isolated and safe his state. We discussed many questions, to which I cannot refer, with daily increasing interest and amusement on my part. Some of his ideas with all his shrewdness were very quaint; one of his most persistent demands was that, given any agreement with Government, it should be engraved on a sheet of copper. Some ruffian had persuaded him that no treaty would be binding on us if only written on paper. [721]●

My state visit to the Mehtar was most ceremonious. A deputation of his courtiers came and escorted us to the fort, at the gate of which the Mehtar met us, and conducted us to a daïs outside, 644

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

I remained some time in Chitral, seeing the
Mehtar, formally or informally, every day, and talking to his leading men and advisers whom he sent to see me very frequently. To obtain any influence or information in the East an Englishman must always remember that to an Eastern time is no object, and he must be prepared apparently to waste endless hours in desultory conversation. The time so spent is not really wasted; something can be learnt every day, and confidence is engendered by frequent intercourse. Accessibility is a duty on the part of a frontier officer, and I always made it a point during my time on the border to put aside any work to receive a visitor. Talking to a live man is of more value to yourself, and generally, in the end, of more service to Government, than writing or reading reports.

The result of my conversations with the Mehtar and his leading men was to leave in my mind a very poor opinion of the military qualities of the Chitralis. They had an inordinate idea of their power, but they had never been properly shot at. There was no tradition of severe fighting amongst the people. The nature of the country favoured wars of positions, and I found that once a position was turned, and a few men shot, it was a recognised rule of the game that the defenders should bolt. The rule appears to have been strictly adhered to, and I never heard of an action in which more than ten or fifteen men were killed. The people are naturally hopelessly *laissez aller*, and organisation is unknown amongst them. The Adamzadas, I find noted in my diary, might possibly fight, but the common people most probably would only do so in a half-hearted way; at the same

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

strengthen his hands, and would tend to prevent aggression from the neighbouring powers. To my disgust but not surprise, for I knew the little savage well, he had signalised his acquisition of the throne by wholesale murders of his elder brother's adherents, and had killed three of his brothers in cold blood. However it was no business of mine to interfere, and I could only watch from a distance. Robertson was very anxious to reciprocate the advances made by the Gor people, and I suggested to the Government of India that the wishes of their representative should be acceded to, and that he should visit the country. Sanction was accorded to the proposal, and early in November Robertson started for Gor.

The day he was to leave Bunji came a messenger in frantic haste, bearing the news that Sher Afzul, a brother of the old Mehtar, who had been in exile for years in Afghanistan a pensioner of the Amir's, had crossed the frontier by the Dorah, surprised and killed Afzul-ul-Mulk in his fort of Chitral, and proclaimed himself Mehtar. This was bad, but the most serious news was that he had proclaimed a religious war against us, that our native agent and doctor were in danger of their lives, and that troops were being collected and hurried towards Yasin, the tract of Chitral just beyond our borders. Later in the day the late Mehtar's minister and the Governor of Mastuj rode up to my door. I could hardly recognise in the haggard travel-stained man, carrying his favourite son on his saddle-bow, who swung himself off his horse and stood broken with hard riding before me, the picturesque, cheery gentleman,